1: Jenness--173-174 (1913-16) 1922 Copper Eskimo
116, 761, 828

"Tales of people dying and coming to life again are so common among these Eskimos that one is almost tempted to believe that catalepsy may not be at all infrequent. In the majority of cases, of course, the story has arisen from the difficulty of distinguishing unconsciousness of an invalid from death. Milukkattak told me that her grandfather died on the trail one day. His sons wrapped him in his sleeping bag, laid all his possessions on the ground beside him, and went on and made camp. In the midst of their weeping the old man suddenly appeared with his sleeping bag still wrapped round his shoulders. He wandered around the camp for a few minutes noting the arrangement of everything, then took his fishing rod and went off to fish in a lake near by. Several times afterwards he died and came to life again, but at last he died and never recovered. (1)

There are numerous tales of this nature. A man named Okalluk died and was laid out by his relatives in the usual manner, wrapped in a deerskin. Four days afterwards he came to life again, cut the lashings of his deerskin wrappings and followed the trail

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"1. Cf. Stefansson, Anthrop. Papers, A.M.N.H., Vol. XIV, pt. I, p. 222."

of his kinsmen, whom he found fishing in a lake. They laid hands on him and conveyed him to one of their tents, where the shamans held a seance and restored him to health again. Again in Bathurst inlet a woman named Allanak died one winter and was laid out on the sleeping platform of her hut, covered over with skins; she too came to life again five days later and regained her usual strength. In the same region Inernek or Ikpak-usaluk, for the man had two names, fell ill, and was left in his house [174] supposedly dead. He recovered after seven days and became in consequence a very famous shaman. There is also a story of a native named Iyillik who announced that he would die and recover at the end of four days, but when his people laid him out on top of a rock an animal with the body of a wolf and the head of a polar bear came and devoured his corpse; so his prophecy came to naught. Strangest of all is the tale of Akarak, a Kil-usiktok Eskimo. A spirit or the malignant shade of a dead man struck him on the nape of the neck while he was hunting south of Bathurst inlet. He fell dead into a swamp and his face was buried in the water. There at sunset his son found him; his face was blue, his hands were frozen stiff and his body was cold and dead. The son caught hold of his ring finger with one hand and extended the arm, then laid his other hand on Akarak's shoulder. Forthwith the latter's soul returned to his body and he was restored to life

again. Then his son tied his quiver round him and helped him to his feet. Stiff and sore he staggered home, leaning on the younger man's shoulder. As soon as they arrived in camp the shamans invoked their magic powers and restored the hunter to health again. Akarak had been a fairly powerful shaman before this adventure, the natives said, but afterwards his prestige was greatly augmented."

3: Rasmussen--205 (c. 1923) 1932 Copper Eskimo
828

"[MPK: This is an excerpt from a folk tale.] Then when he had made fast in a salmon he released her and let her be dragged along. When the woman saw she was being dragged into the water by the salmon she cried to her son on shore: 'Gurgle gurgle! Why are you letting me be dragged down? I have never allowed your evacuations to dry in your trousers when you were little!'"

3: Rasmussen--260 (c. 1923) 1932 Copper Eskimo
116, 539, 828

"My little brother's penis moves with the bubbling water.

Once when people went out caribou hunting, they told a girl who was left behind to make food often for her little brother.

When they were returning to fetch them the sister came to meet them, and said that her little brother's penis was moved by the bubbling water.

For she had been so wicked as to put him in the cooking pot and boil him. And because she had committed this misdeed she was thrown down from a cliff, head downwards."

11: Stefansson-184 (1908-1912) 1913 Copper Eskimo
116, 828, 789, 813

"I understand the point of view better now than I did then. It is simple this: if you were to show an Eskimo a bow that would in the ordinary way shoot fifty yards farther than any bow he ever saw, the man would never cease marveling, and he would tell of that bow as long as he lived; he would understand exactly the principle on which it works, would judge it by the standards of the natural, and would find it to excel marvelously. But show him the work of the rifle, which he does not in the least understand, and he is face to face with a miracle; he judges it by the standards of the supernatural instead of by the standards of the natural; he compares it with other miraculous things of which he has heard and which he may even think he has himself seen, and he finds it not at all beyond the average miracles; for the wonders of science and the wildest tales of our own mythologies pale beside the marvels which the Eskimo suppose to be happening all around them every day at the behest of their magicians."

11: Stefansson--297 (1908-1912) 1913 Copper Eskimo
116, 828

"He learnt in Prince Albert Sound [that there are there] some men who remember their prenatal existence."